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loops, *ḫruba*, are drawn coarse ropes, *'oṣob*, by which two *rwâj* are always tied to the camel's saddle, *mesâme*. A water bag of this kind will hold as much as 120 liters. Smaller water bags are known as *ḫrab*. *A žirbe kwejtijje* is made of oxhide and holds about 80 liters; a *žirbe baṛdâdijje* is made of a

FIG. 18—Kwan litters.

large goatskin and holds 60 liters; a *žirbe šâmijje*, made at Damascus for the use of pilgrims, is likewise made of goatskin and holds 50 liters, while a *žirbe neǧdijje* (Fig. 19) of goatskin holds 40 liters. Smaller than the *žirbe* is the *ǧûd*, which will hold 20 liters of water and is carried by a single camel rider.

The *semîl* is a leather sack for sour milk. The *šakwa* is a small sack in which the herdsman keeps milk. The *ṣarf* or *naḫw* is a leather bag holding about 15 liters, in which dates or butter are kept. The '*ekka*' is a smaller bag which will hold 5 to 7 liters of butter.

The women also make buckets, *delw* (pl., *dli*), of hide. A bucket for 2 to 3 liters is called *ḫalaṣ*; a *sifra* contains 10 to 15 liters, and a *delw al-čebîr* 20 to 30 liters of water, so that two men are needed to draw it up.

The water trough, *ḫawṣ* (pl., *ḫijâṣ*) (Figs. 20, 21, 22) also made by the women, consists of a leather bowl, *ṭasra*,

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(Fig. 21, *c*), about 70 centimeters deep and 90 centimeters in diameter, the edges of which are sewn to a wooden pole bent into a circle. Three other poles curved in the form of semicircles and with their ends tied to the wooden circle, *ḥanijje* (pl., *ḥanâja*), surround the leather bowl, while three or four forked poles, *šaṛûr* (pl., *šwâṛîr*), 90 centimeters high, support the circle and hold the trough above the ground. The water is poured from a leather bucket, *delw* (Fig. 23). This is a small receptacle about 40 centimeters in diameter and 30 to 50 centimeters in depth. It is sewn to a circular wooden frame to which, by means of straps, *wḏime* (pl., *waḏm*) (Fig. 23, *b*). are fastened two wooden crosspieces, *ʿarḳa* (pl., *ʿarâži*) (*a*). At the point where they cross a small rope, *rša* (*c*), is attached to them, and by means of this rope the bucket is lowered into the well.

By the fireplace in the women's compartment there lies a *sâǧ*, or convex sheet of iron, 60 centimeters in diameter, upon which the bread is baked. From the main pole there hangs a large straw hutch, *minsâf*, upon which the kneaded bread is placed.

USE AND TRANSPORTATION OF TENTS

During long marches in the summer season the tents are not pitched. The adults lie down beneath the open sky, and a small tent, *ṭuzz* (Fig. 24), for the children only, is sometimes set up. This tent has a single pole about 1.2 meters high and measures about 4 meters long and 2 meters broad. A *ṭuzz* tent also has to satisfy the poorest inhabitants of the camp, who do not belong to the Rwala.

A tent with no main pole, but resting on four corner poles so that from the front only two poles of equal height are to be seen, is called a *ḫarbûš*. It is 4 to 6 meters long, 2 meters high, and 2.5 to 3 meters broad.

The usual tent has at least one main pole and is called *ḳaṭba*. It is 12 meters long, over 2 meters high, and 3.5 meters broad. A tent with two main poles is called *bejt ḳarnên*, or *mdawbel*; one with three poles is called *meṭawleṭ*; with four, *mrawbaʿ*; with five, *mḫawmas*; with seven, *sabʿa wsaṭ*.

If the chief does not intend to remain in the camping place more than two or three nights, he does not pitch a